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sound heard in the first syllable of *Gradivus*. *Gram<sup>n</sup>divus* pronounced with the *e* slurred would not be unlike *Grādivus*. If the view above set forth of the origin of *Gradivus* is accepted, and if *gradibo* is received in Aul. 49, it would follow that the *a* of *grandis* is long by nature. Were it short, it would remain so after the extrusion of the *n*, cf. *Tarētinas*, Καλεδας. As to the etymology of *grandis* itself, whether it has any connection with Ags. great, Ahd. grōz, Urdeutsch \*grauts, as Johannes Schmidt with others assert, I do not feel competent to pass any judgment. The connection assumed by Vaniček of *grandis* with *gravis*, Skr. *guru*, does not seem to me to be clearly established.

MINTON WARREN.

#### THE BUCOLIC CAESURA.

In the *Hermathena*, No. VIII, Mr. Tyrrell follows Dr. Maguire in throwing doubt upon the commonly accepted theory of the bucolic caesura, summing up his conclusion as follows: "The only expression of the rule, as far as I know, which really colligates the phenomena is that of Dr. Maguire, Fellow of Trinity College, Dublin, and it runs thus: 'When the fourth foot ends with a word, the fourth foot must be a dactyl, *if there is a stop after the fourth foot*.'"

Mr. Tyrrell mentions Marius Victorinus and Terentianus Maurus as the authorities for the existing rule, but he does not quote them, nor does he allude to a passage in Servius, which to my mind is very important as setting the matter in its true light. Before considering what is the real import of the ancient grammarians' testimony, it will be convenient to quote them in full.

Servius on Eclogue 1 init. Carmen bucolicum, quod debet quarto pede terminare partem orationis. Qui pes si sit dactylus, meliorem efficit versum; ut 'nos patriae fines et dulcia.' Primus etiam pes secundum Donatum dactylus esse debet, et terminare partem orationis; ut 'Tityre.' Quam legem Theocritus vehementer observat, Vergilius non adeo. The Pseudo-Probus gives the rule in a much shorter form.

Terentianus Maurus, p. 389 (Keil):

Pastorale volet cum quis componere carmen,  
tetrametrum absolvat, cui portio demitur ima,  
quae solido a verbo poterit conectere versum.  
bucolicon siquidem talem voluere vocari.

plurimus hoc pollet Siculae telluris alumnus.  
 'dulce tibi pinus summurmurat, en tibi, pastor,  
 proxima fonticulis, et tu quoque dulcia pangis.'  
 iugiter hanc legem toto prope carmine servat.  
 noster eo rarus pastor Maro, sed tamen inquit  
 'dic mihi, Damoeta, cuium pecus, an Meliboei?  
 non, verum Aegonis: nuper mihi tradidit Aegon.'

Marius Victorinus, p. 65 (Keil): Eam (caesuram) quae quarto pede partem orationis terminat, quam bucolicen Graeci dicunt.

It is to be observed that Terentianus Maurus gives the facts quite correctly. He says of the first idyll of Theocritus, the two first lines of which he has translated, *iugiter hanc legem toto prope carmine servat*, "almost throughout the poem." Now this is neither more nor less than the truth; according to Mr. Tyrrell's own statement, Theocritus violates the rule in only twenty-seven verses out of one hundred and fifty-two. Nor again does Servius imply that Theocritus in his bucolic idylls never violates it; the fact is that Theocritus gives the impression of employing it oftener than he really does, by using it in a great number of verses *continuously*.

There seems no reason then to doubt that the title of *bucolic caesura* was rightly given, by an *oxymoron*, to the cadence of which Lucretius and Catullus are so fond, *tibi rident aequora ponti*. Theocritus is undoubtedly partial to it, much more partial than Homer. But I suspect that the reason why the term *bucolic caesura* came thus to be applied was this: that the Greek grammarians had begun by characterizing a particular kind of *hexameter* as bucolic. And the particular kind of hexameter I suppose to have been such a one as ἀρχεε βοουκολικᾶς, Μοῖσαι φίλαι, ἀρχε' ἀοιδᾶς, or *Ducite ab urbe domum, mea carmina, ducite Daphnin*. This, I think, may be inferred from the expression *carmen bucolicum* in the note of Servius, and the theory which he quotes from Donatus, that the first foot ought also to be a dactyl and end a word. When the name *bucolic* had been attached to a hexameter of which the first word formed a dactyl and in which the fourth foot also ended a word, the phrase *bucolic caesura* may easily have been attached to the particular cadence in the fourth foot.

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